

Cain's Mark.  
AND  
MURDER.  
K. Charles the I.  
HIS  
MARTYRDOM.  
Delivered in A  
SERMON  
ON  
*January the Thirtieth.*

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B Y  
DAVID JENNER, B.D. Prebendary of  
S A R U M.

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L O N D O N,  
Printed by J. R. for John Williams at the Sign of the  
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M U M  
K. G. M. J. F. L.  
M A R T Y R D O M  
S E R M O N  
O N  
Fathers the Triumphant

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S A M

London  
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To the Honourable  
MARMADUKE DARCY,  
Brother to the Right Honourable  
COGNIERS DARCY  
Lord DARCY and MEXIL.

SIR,

The following Discourse, being Clad in a mean Country Dress, and wanting the usual Ornaments of this Learned Age; High Strains of Oratory and Eloquence, and the brave Flourishes of Rhetorick, was never by me thought Worthy of an Imprimatur. But such has been the Importunity of some, and the Arguments of others; pretending the Publication thereof may tend to the Publick good, that is, to the Confirmation of some in their Loyalty, and to the Reducing of others from their Disobedience, (which indeed ought to be the

## The Epistle Dedicatory.

THE "A year, only Design of all our Endeavours,) as that, at last it has free leave to Walk abroad; and if it meets with any that are disaffected to the Present Government; I only request, They would first Candidly peruse it, before they Censoriously Condemn it: As for all others, I doubt not but their Charity will cast a Veil over all its Errata's.

And as for the reason of its Dedication unto your Honour, it is double.

First, Your High and Undeserved Favour bestowed upon my self;

Secondly, Your Eminent and Constant Loyalty, not only to His Present, but also to His Late Majesty of Ever Blessed Me memory.

For it is well known, that you did not only make it your Duty, but your Delight (which is your Glory) to serve His Late Majesty

T.S.T.

E A

in

## The Epistle Dedicatory.

in the Economy of His Misfortunes : And  
you were ever found (in the very Front) among  
those many Heroes and Worthies, which  
Fought and Suffered for Him.

And truly, were I not assured that your Modesty had rather your own Works, than my Pen should express your High and Great Merit,  
I could easily enlarge this short Epistle into a Volume. And willingly Expatriate in your due Praises, for venturing your Life and Fortunes in the Service of that Glorious Martyr King CHARLES the I. Who was a Good Man; in Aristotle's strictest Definition, i.e.  
~~of~~ & per illas &c. Having in Him an happy Connexion of all the Virtues ( Gradu Heroico) in the highest Degree.

And here, not I cannot but admire, and be astonished to read, that ANTONIUS T R I U M V I R, a Roman Heathen should have such a High Valuation for Varro's

# The Epistles of St. Paul.

Varro's Deceit, as Hyster Sennet, is plain.  
Non enim unde Subscripto mihi summo etiam non  
datur, ut dico illi hunc scriptum habere oportet  
**Vivat Varro, Vir Doctissimus.**

And that the most Exemplary Piety, the  
Universal Learning, and the wonderful Ac-  
quirements of our Ever Blessed Sovereign  
CHARLES the I. should not have the  
least Influence upon the Manks of his Mur-  
therers, and should not have caused them to  
Retreive their own Unjust Sentence of Death,  
which they most Barbarously had passed upon  
him; nor at last prevail with them to Subscribe.

**Vivat Rex, Vir Doctissimus, &**  
**Pientissimus.**

But the All-wise God designed a better Life,  
and a more Glorious Kingdom for His Ma-  
jesty; and therefore he permitted them to open  
the Cage and Tabernacle of his Body, that so  
his Immortal Soul might the sooner take up  
and

## The Epistle Dedicatory.

and fly up unto the higher Regions of endless happiness; and there take Possession of that In-corruptible Crown of Glory, which the Holy JESUS (who was gon before) had prepared for Him.

Unto which place of Eternal Bliss, that your Honour, and all those, who have faithfully served their Prince and Country; May in due time, arrive, shall be the constant and daily Prayer of him, who is,

Noble Sir,

Your Most Humble Servant

DAVID JENNER.

The Phillips Dedication.

Nothing so much as pride. A regard for him  
and his worth; and his estimation of such an  
esteemed member of the Holy  
Assembly of Clergy of York, by whom he  
was chosen (as was done before) to be  
for His

Most Excellent Lord Bishop of London. And  
Honour, and all his rights, were  
granted him Prince of the Church; And  
in due time, when, shall be the tenth year  
since his birth to him

DAVID JENNER

No date seen

John May Humphreys Esq: M.A.

DAVID JENNER

# Cain's Mark.

Genesis 4. 15.

*The Lord set a Mark upon Cain, &c.*

January the Thirtieth.



THE Day and the Text are ( I hope ) pertinently, though ( I am sure ) unhappily met together ; They making a sad and lamentable Report of a double Murder. The one committed upon the Person of innocent Abel, the other upon the Sacred Majesty of King Charles the First of ever happy Memory. And you have the Authors of both deservedly Marked and Branded for the same : The one by the Hand of Justice, *as in the Day* : The other by God himself, *as in the Text*.  
*The Lord set a Mark upon Cain, &c.*

For Methods sake we shall begin First with the Text, and then Conclude with the Occasion and Matter of the Day. As for the Text, *The Lord set a Mark upon Cain, &c.*

It is necessary we Inquire,

First, *into the Occasion of these Words.*

Secondly, *what was this Mark.*

Thirdly, *what should be the End and purpose of it.*

Lastly, *The Improvement of the whole.*

1. *As to the Occasion of these words.* It was Cain's Barbarous and Malicious Murthering of his Dearest and only Brother Abel : And his just fear of Gods Vengeance attending that his

Vid. St. Aug.  
civ. Del. 1. 15.  
c. 7. 8.

B

Crime 9

## Cain's Mark.

Crime: He was in a Panick Fear and Dread, least his Fellow-Creatures should become his Executioners, and Revenge his Brothers Death; especially, seeing the chiefeſt (if not the only) provocation he had for this his unheard of Fratricide, was nothing else but his own inverteate emulation, and Serpentine Hatred, arising only from Gods Approbation of his Brothers Offering, rather than of his. For God was infinitely better pleased with Abels Oblation being accompanied with honest simplicity, and sincere Heartedneſs, than with Cain's, notwithstanding all his pompous shows, and specious pretences of deep Devotion. And here by the way, we cannot but take notice, how much Eva was deceived and disappointed in her Expectations, (a ſufficient Argument of Humane Frailty:) For after her Fall, God having blessed the Conception of her Womb, and having Enriched her with a Son, She preſently (Son-like) fondly ſets her heart and affections upon him, and Names this her First-born (172.) Cain, that is, *Poſſeſſion* and *Faulneſſe*. But her Second Son She calls (173. or 174.) Abel, that is, *Vanity* and *Unprofitableness*. By which diversity of Names evidently appears a diversity of affection in the Mother, and it shews us the preposterous Love of lapsed Mankind, as also the shallowneſſe of our Judgments, in that we oftimes highly esteem, and eagerly value that ~~most~~, which in truth is *worſe*, and make that the object of our choice, which God refuſeth; and commonly place our joy and Contentment in that which proves our greatest Cross, and occaſion of Sorrow. Further, this minds us of another Truth, to wit, that innocent good Men in this World, many times (even like Christ and Abel from their Minority) are had in leſs regard, Reputation, and esteem, then the Wicked and Debauched *Brazen's of the Age*; in Thus we find in  
all gainous company who is partial.

## Cain's Mis.

yourself drifid Banished for his Virtues, Pious  
Socrates (4) Martyred for his Religion, whilst  
Atheistical and Scorning Alcibiades has the Edge  
and Applause of the People. Thus an Esau is  
preferred before a Jacob by his Indulgent Father  
Isaac, and here, a Cain before an Abel by his fond Mother  
Eve. Whereas God Almighty looks not at the outward Features  
and Beauty of the Body, but at the inward accomplishments  
and Rectitude of Mind, at the Sincerity, Uprightness,  
and Integrity of Heart. And upon this account it was (as  
*Justin Martyr* well expresseth it) that God rather accepted  
of Abel's than Cain's Offering, scil; Because Abel gave God of  
the Best, but Cain Offered the very worst of his Flock and  
Fruits. *Justin Martyr*, (*Thes. iur. xvi. ad. Gen. & Esai. &c.*)  
And thought to put God off with any small present, whereas  
Devous Abel thought nothing too Good, too Rich, or too  
Costly for that God who had been the bountiful Doner and  
Bestower of all that he enjoyed. Cain was willing to live upon,  
and (pardon the expression) to Farme Gods Earth, but  
very unwilling to pay him the least Moyety, Duty or Tyth  
justly due for the same. And therefore God (the searcher of  
Hearts) does most righteously reject Cain's Person and Obla-  
tion, the which unexpected accident Cain enviously observ-  
ing, does immediately boyl with anger, and swell with indignation,  
for the Context, v. 5. assures us, that Cain was  
*exceeding wrath, and his Countenance fell:* Where (by the  
way) we may again take notice, that Hypocrites (such as  
was this Cain) cannot endure to be called, reputed, or ad-  
judged such; no, though they are truly conscious to them-  
selves that they are no other, nor are they willing to be serv-  
ed in their own kind, nay, they will not give God himself  
leave to deal with them according to their own Rule; nor as  
they

Encl. Prob. II.  
(4) *Elias Hill.*  
L. 2. c. 43. p. 33.  
35.

## Cain's ~~Murder~~

they deserve, for *Cain* will fret and fume, if his false heart, and Hypocritical Sacrifice be detected, and rejected by God. Nor does his Rage stop here, but presently in despite and Revenge to God (the Discoverer of his Hypocrisy) he Plots the Felonious Murder and Slaughter of one of his Innocent and chiefest Creatures: Nor is he ever satisfied, untill he has imbrued his Hands in his Brothers Vermilion Blood. And this should caution us all not to Retain the least Envy and Malice in our Breasts against any Person whatever, but especially not against our Brethren, Friends, and Relations, least that, these Embers and Sparks break forth at last into an unquenchable Flame. It is an *Ancient* but true saying, that *Old Anger provokes Cursed and irreconcileable Malice.* For Malice seldom gives over until it has effected the ruin and destruction of the party it Opposes. Wherefore, as the Apostle adviseth, *Let not the Sun go down upon our wrath,* Ephes. 4. 26. But stop we evil beginnings in a Pious Zeal, and prevent we such Malicious Designs and purposes by a Godly Care. Thus much for the occasion of these Words, *The Lord set a Mark upon Cain.*

2. In the next place, we are to enquire into the nature of this *Mark*, which God affixed upon *Cain*, and truly here we are at a loss, not having any certain Rule to guide us, the *Holy Scriptures* (for Reasons best known to the *Omniscient Spirit*) being wholly silent in this particular: So that, what we have concerning it, we must borrow from Tradition, which at the best is but fallible (in as much as 'tis humane:) But yet not to be despised, but rather owned and reverenced, as long as such Traditions deliver nothing contrary to the revealed Word of God, but are consistent with the same, as also with the Rule of Faith and

## Clinch'd Mark

and good manners. This being premised, I will give you a brief Account of this Mark, as we have it in the best and most Authentick Writers, for to name the fancies of all Authors as to this matter, would be endless, and some of them fruitless, being little else but the extravagant fancy, and incredible product of a wild Brain, such as that which the great Antiquary Selden mentions in his *Syneclesia veterum Hebraorum*, when speaking of Adams punishment for eating the forbidden fruit, he tells us, that it was a Tradition, that Adam sat many years (some say an 130) before he begat Seth, in Water up to his Nostrils, (*in aqua sederit usq; ad narcs, ob peccatum illud, quod de Arbore vita contendens commisit &c.*) And from hence rose many Superstitious Customs and Ceremonies used by the Jewish *PENITENTIARIES*, as Buxer. rf. has noted to our hand. And 'tis believed by some, that *Cain*, being accursed, Banished, or rather excommunicated from the Society of the Church of God, for so *WV* which we translate Vagabond and Wanderer, do signify, (as hereafter more at large.) Did in the like manner do Pennance in Water for his notorious Fratricid.

But to let pass this fabulous Story, and to come nearer to the busines in hand, some affix this Mark unto Cain's whole Body. Others confine it only to some particular part and Member thereof.

Of the first sort are those who make this Mark to consist in a Paralytical fearful trembling of all his joynts, Head, Hands and whole Body, especially at the sight and occuryency of any living Creature, whether Man or Beast, such being his dreadful reflections upon his horrid Guilt, as that he feared every Creature he met with would prove the Harbinger of Death unto him, notwithstanding God had

(to)

### **Comments**

(to the contrary) I passed his word and premisefor his preservation: *Pigman* confirms this opinion with the following Reason, *Scit.* Because God said No. Chaptv. A 2. *Thou shalt be a Fugitive and vagabond in the Earth*, that is, as the *Septuagint* render it, *driven whither he will* or *Thou shalt go sobbing and sighing, trembling and quaking on the Earth*. Which is the just reward of Murthery, etc. Nowhere

Others are of opinion, that God did not set on Cain any other visible *Sign*, *Mark* or *Sign* (for so the word *Sign*, *Osh*, signifies) but what did appear unto the view of every one, in his *Physiognomy*; frightful gashly look, and dejected countenance. For that his *Countenance* did thus look strange and gashly is evident from the question God put to him, when he was a Murtherer only in intention as v. 6. God said to Cain, why art thou wrath? and why is thy *Countenance* fallen? if thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: I know by thy knitted Browe and frowning Countenance, that thou hast not done well. And ver. 12, thy mad hellish look discovers the naughtiness of thy heart; thy very Fore-head speaks thy guilt, therefore tell me the truth, haſt thou not plotted some mischief, such as the Murthering of thy *dear* Brother? Surely, if Cain looked thus rufily discontented before he had slain his innocent Brother, we may be confident, that after the perpetration of so execrable a Fact, nothing but Horror and Amazement seized upon him, well then might his Fore-head wrinkle in self into a Thousand Furrows, and his whole Face become the Scene; On which you might at the first view behold the *Prologue* and *Epilogue*, the first and last part of so direful a Tragedy. It is observable that the Hebrew Word *Sh* does not only signify anger, but also; and that very frequently,

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muently, s. *Couerterice*, and *Face*, and sometimes an *Angry Countenance*, and next because the Countenance is, it is in-  
dex, as Buxtorf notes, the Discoverer of a Mans inward  
wrath and *Anger*. And tis believed by some that *Cain*  
looked thus, i. e. furiously, angrily, and discontentedly; so  
that who ever saw him might easily conjecture him to be  
the *Murtherer*, none ever looking with such an unkind  
*Aspect* and frightful hugh as did *Cain*, in so much as that  
his *Murther* might be read in his *Eye*, and by the wretched  
forlorn cast thereof. Men might soon perceive the late  
*Murtherous* A. g. bad habit and intent of his Mind: For  
you know who lays it, *Animus habet in oculis*, the Mind  
dwelleth in the *Eye*, and by the several *Aspects* and *Casts*  
of the *Eye*, many intrinsical *Fices* (as well as *Virtues*)  
are commonly discerned. In Holy Scripture we read of  
an *Evil*, as well as of a *good*, *Eye*; Prov. 23. 6. Eat not  
the Bread of him that hath an evil Eye. ( 17 v3 ) that  
is, eat not the Bread of him who hath a *Couerterice Eye*,  
and in 2. Pet. 2. 14. We read of an *Adulterous Eye*, as  
also in Deut. 33. 9. of an *Envious Eye*: Take heed that  
thine Eye be not evil against thy Brother. And in 1. Sam.  
18. 9. we read of a *Murthering Eye*, for tis said, that  
*Saul* eyed *David* from that day forward. Montanus Arise  
renders the words (*maligne aspiciens*) *Saul* looked upon  
*David* with an *Evil, Malicious, Murthering Eye*; So that,  
who ever had then beheld *Sauls Eye*, might easily have  
perceived the *Murtherous intent* of his Mind against in-  
nocent *David*, and from hence ( I mean, from the *Evil,*  
*Cruel, Envious, and Malicious Cast of the Eye*, ) *Murther-*  
*ers* of old were usually called *Ayeomis*, i. e. *Men Sour,*  
*Gramm*, *Pierce*, and *Savage* in Countenance. Much of  
this opinion was *Nehemias*, only he was grossly mis-  
taken.

## Cain's Marks.

ken in making Cain's *Contumace* to look so dreadful and so frightful, as that none of Mankind durst ever after associate with him; for the contrary appears, in that Cain had Society with, and a plentiful issue by, a wife, whom (if he did not Marry) he knew after he was thus stigmatized by God. v. 17.

Vid. Critic. But to wave this, the generality of writers conclude, that God did set some peculiar and visible *Mark* on Cain,

and that from hence after Ages (in imitation of the Divinity) did fix *Marks* on persons, as Characteristical notes and signs, sometimes of their *Honor* and *Renown*, other while, of their *Shame* and *Naughtiness*. And these *Marks* were either *Divine*, *Ecclesiastick*, or *Civil*; *Divine* was that *Mark* which we read of in Ezek. 9. 4. When God Commanded the *Angel* to *Mark* the *Fore-heads* of all the Men that *sighed* and *Mourned* for the *Abominations* that were done in the *midst* of the *City*.

As for *Marks Ecclesiastick*, *Justin Martyr* makes mention of them in his 118 Question, where he tells us, it was the Custom of the Church, that the Minister (Ἄρχων τοῦ εὐαγγελίου καὶ διδάσκων τοῦ λόγου) with his right hand did set a *Mark* on those that were baptized, but what was this *Mark*, he is not in that place pleased to tell us, though 'tis more than probable, that it was the *Sign* of the *Cross*, which is now in use.

*Civil Marks* were such as the Supreme Authority did affix unto Men, either as Demonstrations of their *Worth* and *Renown*, or else of their *Guilt* and *Punishment*, and these latter had commonly a mixture of justice and Mercy, they being inflicted not only as *Signs* of punishment, but also as *Marks* of favor, and of *Reprise* from that Death which those

those Malefactors by their Capital Crimes had justly deserved, but were for certain wise politick Reasons Reprieved, however Branded for *Peccares*. Of this nature was both the *Gracian* and *Roman* Mark with which they were wont to *Stigmatize* Capital Malefactors; and usually they set either *Tbeta* or the first Letter of the Malefactors name: In like manner 'tis thought by some that *Cain* was Marked in the Fore-head with ( *P* ) *Coph*, the first Letter of his Name. And it is probable from hence the *Romans* borrowed their Custom of setting the Letter *C*: (which is equivalent with the Hebrew Letter *Coph*) on the Fore-heads of Notorious Transgressors: For with them ( I mean the *Romans* ), was frequently teared *Littera Condemnationis*, as, *A*, was *Littera Salutaris*. What ever Cain's Mark was, we may be assured, it pointed out God's Mercy and Cain's guilt, and consequently did declare his disgrace and ignominy, like those *Stigmatici* or Malefactors ( for the terms are *Synonymous* ) among the *Romans*, whose lives indeed were spared but yet they were Branded with some infamous Letter in the Hand or Fore-head, whence *Pliny* call'd them *Inscriptos*: and others call'd them *Litteratis*, from the Letters set upon them, thus the *Athenians* Branded their Enemies ( the *Spartii* ) when they took them Captive, from whence arose the Proverb.

R. G.  
Antiqu.

*Samius Naminem esse Literatiorem.*

*Rabbi Salomon* (as quoted by *P. Fagius* and other Critics) is of opinion that Cain's Mark was either the first Letter of *Jeheva* or of his own Name, though others (and they of no small fame) Conclude, that Cain's Mark was indeed in his Fore-head, and that it resembled the figure and aspect of one of the *Seven Planets*; and that in  
worldi

after ages the Sons of Men (which were the posterity of Cain) soon became idolatrous and worshipped the Host of Heaven, to wit, the Sun, Moon and Stars: And they so far prevailed as that afterward they tempted the Sons of God, that is, the Seed of Seth unto the like Idolatry, For Acts 7. 43. *Ie*, that is, ye Jews the Seed of Seth, Abraham and of Isaac, ye have taken up the Tabernacle of Moloch, and the Star of your God Remphan, Figures which ye made to worship them &c. On which place *Oecumenius* writes, that this Remphan was a Star painted in the Fore-head of Moloch, and that it was usual for the Heathens of old thus to paint their Gods. And our English Histories assure us, that here in Great Britain (whose *Rudis* signifies to paint,) about the time of the Trojan war, Men were wont to paint and mark not only their Idol Gods but themselves also with a Star in their Fore-heads. The like we read of the Phoenicians and other Nations nearer the place where Cain and his Progeny lived, and 'tis probable after Ages did this in honor and imitation of Old Cain, whom Tradition makes to be thus stigmatized and marked, in the Fore-head, with a star: And thus Cain's posterity made and accounted that mark a Badge and Emblem of honor, which God instituted to be not only a Token of future security and preservation, but also a signal Mark of present Guilt; and of Divine displeasure.

There is one opinion more (the most probable of all) and it is that which the Learned *Gregory of Oxford* mentions, to wit, that God did set some certain Letter of the Hebrew Alphabet on Cain: And this his conjecture is borrowed from that incomparable Critick *Grotius*, who tells us, that the Hebrew word (*אָתָּה*) *Art*, signifies an Alphabetic Letter, as well as signum, or Mark, and that the Hebrew-

## Cain's Mark.

Hebrew Text (תְּמִימָה כַּיְן) which we translate, the Lord set a Mark upon Cain, may as well be read thus, the Lord set a Letter upon Cain &c. Which Letter he and others think probably to be the Hebrew Letter (ת) Tau, which is the first Letter of the word (תְּשׁוּבָה) Teshuvah, that is, Repentance, for God did primarily design by this Mark, Cain's Repentance and conversion: And it is not to be forgot, that the very same Letter (ת) Tau, God Commanded the destroying Angel to set on the Fore-heads of all those good Men who repented, and mourned for the Abominations and Sins committed in the City. For because the above mentioned devout Persons, did seriously and after a godly manner, sorrow and grieve for the Sins of the Land: God Almighty when he commissioned his Angel to Kill and Destroy all the ungodly and wicked in the Land, gave to the said Angel a special Charge first to Mark with the Letter Tau, all those that truly Repented, and that were to be preserved from that common Destruction; for Ezek. 9. 4. what we translate, set a Mark upon the Fore-heads of the Men that sigh, &c. May thus be read, as Junius observes, תְּמִימָה כַּיְן וְיִרְאֶה that is, set a Tau upon the Fore-heads of the Men that sigh, &c. And Varanus quoting the Hebrew Rabbies, says, they thus read the place, and so does Drusius Tertullian and Grotius, but they do not make this Letter Tau to be the first Letter of Teshuvah Repentance, but rather of (תְּרוּבָה) Torah, which signifies the Law, and then the meaning of the place is this, go set a Tau on all them who have conscientiously kept (the Torah) the Law of God, and have mourned and sighed for others transgressing the same. After this manner they conceive

And Terculli. ad.  
verius judos c. 12.  
p. 104. 10. says the  
same, super quod est  
Tau signum ne ac-  
celeris.

## Cain's Mark.

Cain was Marked in the Fore-head with the Letter *Tau*; which was to put him in mind of Two things. First, of *Torah* the *Law* of God whick he had willfully broke, in Murthering his Brother. Secondly, of *Tesbavah*, His indispensable Duty of *Repenting*, and bewailing that his so diabolical Act.

And thus at large we have indeavored to give you the best account (we can) of the Nature of this *Mark* which God set upon *Cain*.

Thirdly, It follows that we enquire out the end and final Cause for which God was pleased to set a *Mark* on *Cain*, and in all likelihood, Gods end was Two fold, either in respect to *Cain* himself, or else in regard to *Posterity*.

If in respect to *Cain*, then it was either a *Mark* of Punishment, or (Secondly) a Token of great Favor and Mercy towards him.

First, It was a *Mark* of *Punishment*, In as much as it signified *Cain's* Banishment and Excommunication out of the Glorious presence of God himself, and from the Communion of his Holy Church. For as it is a great Solace to a Pious and Devout Soul to enjoy God in the Society and Communion of his Church, so is it on the other hand a great Judgment to be deprived of the same: *Ignatius* in his *Epistle to the Ephesians*, excellently describes the Priviledges of Church-Fellowship, when he says, that if the Prayers of One Holy Man (such as *Moses*, *David*, or *Jacob*) have been so prevalent and powerful with God Almighty as to divert imminent Judgments, and to bring in Personal and National Blessings, if so, then *when we in Number & more & more are ad*g* to Sinner, & sinners are Ours, &c.* How much more perfwalive then.

then are the Prayers of the Bishops and whole Church unanimously met together as in one *Chorus* to Laud and Praise God. And what can these Universal Prayers be, but as a thick cloud of Incense Ascending up from the Altar to the highest Heavens, and as the sweet Harmony and Melodious Consort of Celestial Musick, sounding in the Ears of the Divine Goodness? And as it is Heaven upon Earth thus to enjoy the Rayes and Beams of the Glorious Sun of Righteousnes; shining full bright within the pale and Bounds of his *Church*; so on the other hand, it is the greatest punishment imaginable; yea, verily *Hell* upon Earth (though Erroneous and Debauched Men do not think so) to be deprived of the same, and swallowed up in worse than *Cimmerian* Darkness, to be delivered up to *Satan*, and cut short of the fruition of God and his Holy Ordinances: This (says that Ancient Father of the Primitive Church) is one of the greatest punishments *any Man* on this side *Hell* is capable of: And such was the punishment of Wicked *Cain*, implyed and signified in his being *stigmatized*. Now that *Cain* was thus *Excommunicated* and *Banished* from the *Church of God*, *Paulus Fagius, Bonfrenus* (as quoted in the *Synops. Crit.*) and the Learned *Bochartus* proves.

First, from *Cain's* being a Vagabond and Wanderer upon the Earth: For the word (וָיַד) which we Translate Vagabond, *Buxtorf* interprets to signify *Extorrem*, that is, an *Exile*, a man Out-Lawd, one that is deprived of all Law Ecclesiastick and Civil, for so the *Extorres* were Sentenced, and therefore seeing *Cain* was such a one, he must necessarily be Excommunicated, and abridged of all Church Priviledges and Fellowship.

Secondly.

Secondly, In that *Cain* is said (in the Verse immediately following the Text) to go out from the presence of the Lord, &c.

*Paulus Fagius;* *Dissensio ab eo loco ubi Dominus illum conseruat,*  
*abi tam erat Ecclesia & Ceteri piorum ad Cultum*

*Dei Confluentium, &c.* The summe whereof is this, that *Cain* departed from the place where God met him, and where the Church of God at that time was fixed, and went his way into *Nod*, that is, into a strange Country, or rather (*in terram Vagacionis*) into a Land of Banishment and Exile, far remote from all Divine Worship, Ordinances, and true Religion; And there, in that Land of his Banishment, his Sons and Posterity became Idolatrous and extreemly wicked; and well they might, being given up to vileness of affection, Reprobatenes of Mind, and being shut up in Darkness and Spiritual Ignorance, they might loon be alienated from the true Church, and pure Worship of the ever living God: So then, as soon as *Cain* is become a Willful Murtherer, God Banishes him out of his Glorious presence, as also debars him from all Communion with the Church of God: From which passage of Divine Providence, we may (with the abovementioned Author) learn two special Truths.

First, That, *Malos non esse ferendos in Ecclesia, &c.* As soon as men are upon sufficient Grounds discovered and proved to be notoriously wicked, and enormous in their Actions and Conversations, they then ought to undergo the *Churches Censure* in order to their Amendment: And therefore as soon as *Cain's* Murther is Revealed and proved, God out of Hatred and Indignation to that his Sin, turns him out of his Favor, and *Churches Communion*, and all because, Virtue and Vice, Light and Darkness, God and Belial, may not cohabit, and dwell together. All care then, is to be used

used for the preserving Gods Church pure and spotless, without Wrinkle or Blamish: For as God Almighty at the Judgment Day will make a Separation between the *Sheep* and the *Goats*: So does he Authorize his *Bishops*, *Pasters*, and *Governours* of the Church Militant here upon Earth, to Separate the Notoriously *Bad* from the Eminently *Good*. As for *Hypocrites* and such *Wicked Men*, whose *Naughtiness* cannot be discovered nor proved, they being Masked over with an outward Profession and Form of Religion, and so lying undiscovered, must be tolerated in the Church; for they are the *Tares* which will grow up with the *wheat*: But as for all *Cain's* who are openly wicked, whose Villanies may be read in their Fore-heads, they are not to be permitted to enjoy so transcendent a Priviledge as *Church Fellowship*, but ought to be presented in due Course of Law.

Secondly, From hence we may be informed of the many Dangers Ghostly and Bodily all *Excommunicated Persons* are exposed unto: (*Quantis in periculis versentur illi, & quoniam expositi sint Satana & omnibus Malis, Qui extra Ecclesiam sunt constituti, &c.*)

A Wicked Man *Excommunicated*, like *Cain*, is from under the Protection and guard of Divine Providence, he is exposed to *Mens Malice*, to the *Beasts* cruelty, and lies open to all the fiery Darts of *Satans* Temptations. His Sin and Guilt subjects him to the vengeance and viols of Gods wrath, and he may well fear that every Creature will take up Arms against him, and become the *Executioner* of Gods Anger, and so pay unto him the Wages of his sin, which is *Death*; and that which is worst of all, he being *Excommunicated* Gods Church and Favor, is given up unto a *Reprobate Mind*, and unto all manner of Profaness, as was *Cains*

*Cain and his whole Generation.* But *Secondly*, this *Mark* set on *Cain*, was not only for a punishment to him as it denoted his rejection and *Excommunication* out of Gods Church and Favor, but also in that it was a perpetual Brand and *Mark* of Infamy and Ignominy set upon him on purpose to discover unto all Persons his foul fact, his horrid Murther and Guilt : Yea, briefly, it was as the *Hand-writing on the wall*, or as the *Pincer* of God Pointing out and declaring to the whole world, *This, (a) This is the Murtherer, This is that cursed Cain who so maliciously slew his pious and innocent Brother Abel.*

*As this Mark of Cain's was for his punishment, so likewise, was it for a special Token and Sign of Gods clemency and Mercy towards him, and that first, in as much as it was a *Mark of Preservation*, and the assurance of a *Long Life*. God might in his rigor and Justice have cut him off, in the very *Act of Sin*, but (בָּרוּךְ תִּהְיֶה אֱלֹהֵינוּ מֶלֶךְ עָלָיו !) unfathomable is the depth of Gods love, unconceivable is the immensity of his Clemency, unsearchable are the Riches of his Mercies towards the Sons of Apostolized Man ; he saves a live when he might justly have kill'd, and suffers them to tread upon his Earth, whose heavy load of guilt and sin might well have pressed and sunked them down to the centre of it. Such is the Superlativeness of Gods Benignity, such are the yearnings of his Bowels of Compassion towards *Guilty-Cain*, as that he does not only here in the *Text*, Reprieve him from the sudden *Execution* of the Sentence of a speedy *Death*, according to the Tenor of the Law made against *Murther*, but bestow-ed also *Long life* upon him, which was a *Mercy* so great,*

*St. Chrys. Tom.  
3. in Psal. 144  
p. 5. 20 c.*

as that 'tis beyond conception and expression. And that *Cain* lived long (as the premises speak) is an universal Tradition, and the Sacred Scriptures (those infallible Oracles of Truth) assure us that he lived to see his *Childrens Children*, it was a general opinion among the Jews that *Cain* lived unto the *Seventh Generation*: to this purpose, they read the words immediately before our Text.

*whosoever slayeth Cain, Vengeance shall be taken on him seven-fold &c.*

The Hebrews read them thus,  
*whosoever slayeth Cain, at the Seventh Generation Vengeance shall take hold on him.*

And thus they make the words prophetical of *Cain's* living unto the *Seventh Generation*, and of his being Kill'd in that Generation, and who ever should then Kill him should be severely punished. The same Tradition makes *Lamech* to be Author of *Cain's* Death. For whilst he was lying solitary in the Woods upon the Ground, *Lamech* (an Hunter) mistaking him for a wild Beast Shot, and killed him; for which Fact, *Lamech's* two Wives *Adah* and *Zil-lab*. (v. 23. of this Chapter) would no longer live with him, but endeavored a *Divorcement* from him, he being a *Murtherer*: Wherefore *Lamech* makes his just defence, and vindicates himself, and takes off their Accusation of *wilful Murther*, alledging that he slew the *Man Cain* against his will, unawares; otherwise he had not done it; and therefore, if God did permit *Cain* (a willful and malicious *Murtherer*) to live so long as to the *Seventh Generation*, he did not question, but God would suffer *Lamech* (who had at the worst committed only *Man-slaughter* unawares by mere *casualty*.) to live not only *unto seven*; but

but also unto Seven times seven Generations, that is, unto a far greater number of years, then did Cain. St. Chrysostome is of opinion that Lamech was a very good and just man, and that because, ~~and he was not a~~  
 St. Chrysost.  
 In Gen. 4.  
 Hem. 10.  
~~and he was not a~~ a good man is always the first accusor of himself; For such an one was Lamech, who as soon as ever he had accidentally kill'd a man, does not conceal it (as did Cain) but ingenuously Confesseth it, and therefore if Cain found mercy, much more Lamech.

But to conclude this particular, we will no longer tra-  
 velle the above mentioned Tradition, nor dispute its ve-  
 zity or falsity, only this we are assured of, *sic!* That Cain  
 lived long after the Commission of his detestable *Fall*, and  
 the *Signature* on his *Fore-head* was a confirmation and seal-  
 ing of the lease of a *Long Life* to him, all which was an  
 undeniable Argument of Gods *Gardness* and *Mercy* towards  
 him.

2. This *Mark* was a Token of great Mercy, in that God thereby did declare he would not only give Cain a longer time to live in, but also a longer time to repent in. And by thus delaying his Execution, God primarily aimed at *Teshuvah* his sincere *Repentance* and conversion, expecting that now he should redeem *time*, expiate and wash out (as much as in him lay) the stain of his *Blood-murders* in the Tears of Godly sorrow, of unsiegnd Contrition and hearty *Repentance*: It being an unexpressible Mercy to have a *Moment* of time to repent in, and to sue for a *pardon*; but God be praised, this was Cain's good hap, whereas many (like *Zimri* and *Cochi*) are cut off by the Hand of Justice in the very *Infant*, and *Ays*, of sin. Thus.

Thus far we have heard how this *Mark* concerned Cain's own person.

It follows, that we enquire wherein it concerns *us*, and *All men*. The which it does, *In as much as it is a Mark of Caution and Warning unto all men, that they do not presume to commit the same, or any other, sin; least God visit the sins of the Fathers upon the Third and Fourth Generation of them that hate him, and that will not keep his Commandments.*

*St. Chrysost.*  
Hom. 39. in  
Gen. 9.

And although *Cain* sound Mercy, yet it is a great question whether *any* who shall dare presumptuously to commit the like *Transgression* shall find the least Mercy, and that because, *posteriorum peccata semper sunt graviora, second sins are always the worst*, not only in their Nature, but *alio in* their dreadful consequences and effects.

2. This was a *Mark of Instruction* unto others, that they should not without special Commission from God and *Lawful Authority* Kill any Man, no though he, were a *Cain*, a *Murtherer*, and this is St. Chrysostomes note on the place, *in justis & belis &c. &c. &c. &c. Seeing all Vengeance belongs unto God and unto his Vicr-Gerents, i.e. the Higher Powers upon Earth, it is not lawful for any private Man what ever to take upon him the Executing of the Law, nor to Kill any Man though never so criminal without a particular warrant from lawful Authority. (Non licere privatis caui, vel pa-  
ricidem occidere, &c.) It being (a) contrary to the very *Law of Nature* for one person to Kill another though he be never so *peccant*. And although we read of private persons Killing of others, as of *Ebuds* stabbing of *Egglion*, and of *Phineas* his running thorow *Zimri* and *Cochbi*, yet they either had a *special command* from God, or were *commissioned by Lawful Authority*, to do the same.*

(a) *Grat. de judi-  
ce beli & paci.*

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THE

# PARALLEL,

O R

## K. Charles the I.

H I S

# MARTYRDOM.



Aving done with the *Text*, and its *Context*: It is requisite, that we make Application of the Premises, as far as they concern the Solemnyt of *the Day*:

And to this purpose, we will briefly run *The Parallel* between them.

And consider, That, *As, in the Context*, We have an Holy and Iningent *Abel*; who is, in Sacred Writ, styled, *The Beloved*, or *Accepted* of God; as also, *Isaiah*, the *Just and Righteous Man*, Heb. 11. 4.

*So, in the Day*, we have a Pious and Religious *CHARLES*; the Etymologie of whose very *Name*, if taken from the *Latin* and *Hebrew*, speaks him to be *Charus-El*, one Dear to, and *Beloved* of God: Or, if taken from the *Greek*, Χαρος εις, one always *wishing his People joy and happiness*: Or else, from *alexander*, one

One that ever was the Grace, and Glory of his People : And which is infinitely more, he was, *I xust, & iu, The Anointed of God,* and represented the Divine Majesty it self. And further, that he was like *Abel also, i alw<sup>t</sup>, The Just and Righteous Man,* is evident in that, rather than he would be unjust and unfaithful to his Trust, he chose to exchange a Corruptible Crown on Earth, for an Immarcessible One in Glory, and rather than he would wound his own Conscience, or willingly wrong and injure his People by betraying their Rights and Priviledges, he chose Death before Life, and resolved to part with all the endearments of this Life, though attended with never so great an affluence of Worldly Honor and Pleasure, then to forfeit his Interest in Heaven.

And, *as in the Context,* Divine Providence declared, that *Virtue and Goodness* being (*Caelitus Natae*) *Heaten born,* are no proper Inhabitants of this lower sinful World ; But, *Astrea* like, are Commissioned only for a while to View it, and then to withdraw behind the Canopy ; being the proper place of their Residence was the glorious and highest Heavens. And therefore, God, in order to the Exaltation of his Devout Servant *Abel*, unto his promised Mansion of everlasting Keist, did permit wicked and envious *Cain* to give him an *Exit* hence, by treacherously and forcibly dislodging his Immortal Soul out of its Terrestrial and Fleshy Tabernacle.

*So in the Day,* The All-wise God, who superintends all Affairs and Transactions, was pleased, as on this Day, to loosen the Reins of Government, and to give Liberty unto Licensious Wicked Men, *Sons of Belial,* to vent their Spleen and Malice, in Assassinating the Sacred Person of our Dread Sovereign King *CHARLES the I.* (who was too good to Associate any longer with sinful Mortals) that so he might the sooner be Translated from these inferior Regions of Sin

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Sin and Misery, unto a perfect state of endless Bliss and Happiness.

*In the Text, You have a Notorious and Accursed Fratricide;*  
*In the Day, A most Malicious and Pernicious Regicide.*

*In the Former, You have the true Cause of Abel's Death and Murther, to wit, his hearty Devotion, and sincere Piety towards God.* <sup>1 John c. 3. v. 12.</sup>

*In this Latter, You have the Chief (if not the only) occasion of King CHARLES his being so Barbarously and Cruelly Murdered, to be His Pious and Heroick Resolution, to maintain the True Protestant Religion, in which he had been Educated and brought up, which highly incensed the Papists. As also, his unalterable Resolution, to preserve inviolably the wholesome Laws of the Realm, together with the just Rights and Priviledges of the Episcopal-Protestant Church; which hugely enflamed the Dissenters, and made them miscall his firm Perseverance in true Virtue and Honesty, a stabboreas of Will, and a Pertinacious Obstinacy. This was the prime Cause, for which Jesuitical Papists, and Detested, Furious Dissenters, so unanimously Conspired the Ruin of that so excellent a Prince.*

And therefore, as Abel must die, because he would not (like Cain) dissemble with, nor be false to his Maker, as St. John informs us, in the fore-mentioned Epistle.

<sup>1 John c. 3. v. 12.</sup> So must King CHARLES die, not by the hand of Justice, but of Treachery, and all Because, he would not be perjured in violating his Coronation Oath, nor become Fecifragus and false to God and his Country.

And, as faithful Abel would not (to save his Life) swerve from the Rule of Righteousness, nor from the Robrict of Gods Word and Command, nor would he minowit by offering

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ing up false *Fire* and *Incense* upon the Holy Altar; nor would he present God with the *Sacrifices of Fools*; but gave him the best of his *Flock*, and did *worship him in Spirit and in Truth*, and did maintain the Orthodox Religion in its Power and Purity, and for so doing, both His Person and Oblation found Acceptance with the *Allmighty*: Whereas on the other hand, irreligious *Cain* valued not the Laws of his Maker, whether Civil or Ecclesiastick, nor did he care to observe that *Form* and *Mode* of Divine Worship, which God had prescribed. But plaid the abominable *Hypocrite*, putting the *Allmighty* off with a little *Lip-Service*, and outward Formality; for which Dissimulation His Person and Oblation was deservedly rejected by God. And *Cain* being thus rejected, does immediately revenge himself upon his Innocent Brother. For his Breast boylng with Choler and Anger, his Heart swelling with Envy and Malice against *Abel*; he does without farther Deliberation, not only Plot and Contrive, but also unhappily accomplish and effect the Murthering of him.

As thus, *Abel in the Context*,

So King *CHARLES in the Day*, is most Inhumanely Destroyed and Murthered, for his constant maintaining the True Reformed Religion, the established *Episcopal Government* of the *Church of England*, the Righteous and Equitable Laws of the Kingdom. So that, once again, with Tears and grief of Heart, let us say it, Holy *CHARLES* was Murthered for his Piety and Faithfulness towards God; for his Zeal towards the Protestant Church, in defending her Doctrine and Discipline, her Rites and Government, in opposition unto all *Jesuitical, Factious Innovators*; witness his Learned Dispute with that Incomparable Scholar, the Old *Earl of Worcester*.

For, here we must premise, that if King *CHARLES* would have yielded unto the unreasonable and unconscionable Demands

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mands of his Enemies both *Papists* and *Dissenters*, who joyned  
ly desired an Abolition of the known and ratified Laws of the  
Realm, as also, an *utter Extirpation* of the established Govern-  
ment of the Church, and the *Introduction* of either the *old Super-  
stitions Mode of Rome*, or the *new fangled Mode and Form of  
Geneva*, in Divine Worship : If his Majesty would have con-  
sented unto these their most unjust Demands, then indeed, he  
might have lived longer, though not without a galled and  
wounded heart.

But, *God be praised!* such was the height of his Faith,  
such the undauntedness of his courage, as that, this *Blessed  
Prince* chose rather to die *Mansfully*, yea, *Gloriously*, with a good  
Conscience, than to live *ignominiously* and *shamefully*, with  
the stain and black spot of Guilt upon his Fore-head.

And, as, Righteousness and justice towards God and Man  
had been the drift and design of all his Actions, so, eternal  
Glory and happiness for himself, was the ultimate end of all  
his Desires and enterprises. And therefore, as he had not  
failed in the former, so, that he might not miss of the latter,  
he does most meekly and patiently submit to the cruel stroke  
of an unjust Death, and dies a *Martyr* for the *Reformed Pro-  
testant Religion*, a *Defender* of the *Protestant  
Faith*, a *patron* of the *Episcopal-Protestant Church*.

But to proceed in the *Parallel*,

*As Abel was Murthered* (according to Tradition) in his  
own Field, upon his own Ground, and that, not clarcarly,  
or privately, in a *Cellar*, nor covertly in a *Bed*: But, Audaci-  
ously in the *open Field*, in the full view of Heaven and Earth,  
which circumstance extreamly argued the *Brazen-Forc-head*,  
the Monstrous *Inpudency* of *Cain* the Murderer.

So, *King CHARLES* was perfidiously Murthered and slain,  
not in a Foreign Country, nor in another Mans Territories,  
but

but upon his own proper Ground, at his very own *Pallace Gate*. Nor was this done in a *By-Corner* of the *Gate*, privately or obscurely, but in the sight of Thousands. For now, the Conspirators were so hardened in wickedness, and were grown so bold and confident, as that they desired no cloak to cover their Villany, and therefore they, now scorning to assault His Royal Person, sneakingly, in an inner Chamber, as *Ehud* did *Egglon*, or in a Bed, as *Hazael* did *Benhadad*, do, with a most prodigious Audacity, erect a Stage and Scaffold under the open *Canopic* of the Heavens, on which they Act this Black and Horrid *Tragedy*, in the eye and view of the whole World.

And, as in the Text, God set a *Mark* upon *Cain*, which *Mark* was a token of the Divine *Mercy* and *Injustice*, of the Divine *Clemency* and *Indignation*.

First, It was a *Mark* of *Favor* and *Mercy*, for thereby God did assure *Cain*, that although his Capital and unpardonable Crime, deserved present Death, yet he should not out of hand die, but have a *Reprise*, and should live many, yea, hundreds of years; and accordingly *Cain* did live a long tract of time and years after this his horrid Fact and Murther, and did become in the World a very Great and Potent Man, and made himself an absolute *Prince* and *Monarch*. And as he was the first (we read of) who builded a *City*, so, he and his posterity were the first that *Lorded it*, and *Tyrannized* in the World.

So, in the Day, God set a double *Mark* upon the *Regicides*, one of *Favor* and *Mercy*, the other of *Justice* and *Indignation*. Of *Evil*, in that the hand of the Divine Nemesis, did not presently and immediately seize upon them according to their deserts, but benignly suffered them to live several years after the perpetration of their Hellish and Treasonable *Murther*.

And which is very remarkable, Many of them became great and *pious*, especially, as you all know, one among them

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*Masaniello-like*, exalted himself up into the very Throne, and became an absolute Monarch; making his own ~~and~~ the Law and Standard of his Actions.

And further, as in the Text, God to shew his wonderful Mercy and Clemency, did fix a Mark upon Cain, which probably was (as you have heard) the Hebrew Letter, *C*, *Tan*, the first of *Torah*, the Law, and the first of *Teshuvah*, Repentance, thereby intimating, that this Mark should be his Memento, timely and heartily to Repent of his sin and Murther, by which he had wittingly transgressed, and broke the indispensable Law of God.

So, in the Day, God out of tender Bowels of Compassion, suspended and deferred the Execution of his Vengeance upon the fore mentioned Delinquents: Graciously adds, unto their Days, many years; hoping, that, as Murthering *Moses* and *David*, so they, would at last, with a broken and bleeding heart, with a mournful and penitent eye, reflect back upon their unheard-of Wickedness, and endeavor to wash away the stain and tincture of that their Crimson sin in the Tears of godly sorrow, and of Evangelical Repentance.

Secondly, as in the Text, Cain's Mark was a Token of the Divine Justice and Indignation, hinting to him, that although his Life for a while was reprieved and spared, yet his sin and Murther was not pardoned: For at last, Vengeance found him out, his sin and guilt at the long run, like a *Blood-hound*, as a *Lyon* skulking in the Highway seized upon him, for so the Word, *Gen. 4. 17*. Signifies; at last the vindictive justice of God over-took him.

So, in the Day: Although the Divine Goodness give the above mentioned Malefactors a long space of time to live, and Repent, in, yet that Forbearance and Indulgence did not declare them pardoned and absolved: For, at last, their sin found them out,

wit, the impartial hand of justice laid hold upon them, and brought them all to condign punishment. For, the *Courts of Judicatory*, after a fair and legal *Trial*, gave the *Sentence of Death* upon them.

And as *Cain*, so, many of them, had a *Reprise* after *Sentence*: For, such was the unparalleld *Clemency* of our present *Leige Lord* and *Sovereign CHARLES the second*, as that several of the Regicides had the Execution of their fatal *Sentence suspended*, and some of them are alive unto this very Day:

But to conclude.

*As Cain's Mark* spake two things unto the Spectators and *Standers by*, to wit,

*First*, That they and all persons which saw *Cain*, should mourn and pray for him, should bewail that his so great and so lamentable a *Fall*.

*Secondly*, that his miscarriage shoule caution them and all men from ever committing presumptuously the same, or any other, Sin:

*So, in the Day*, two Duties are plainly hinted to us.

*First*, That we all *hang our harps and Musical Instruments up on the willowes*, and *lay our bands upon our Mouths*, and *our Mouthes in the dust*, Lament and Mourn for the detestable wickednes and *Murder of the Day*. And pray *Almighty God*, of his infinite Mercy, to forget and forgive the same: For otherwise, if we, (*though possibly not born in 48, yet if we*) should fail in this Duty, we shall contract to our selves the *Guilt of the Day*, and shall make our selves *Accessory to the Murther* thereof: For, by the Law of *God and Man*, that *Man* is deemed an *Accessory*, who knows of a *Murther*, and does not confess and discover it: Here is plainly a *Murther committed*, yea, the most malicious and most Barbarous one that ever was (*except that of Christ.*) And it is as plain and true, that we all know

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know of it, But if we in our hearts perfidiously conceal this Murther, and will not upon our bended Knees confess, and seriously bewail it, before God, we then make our selves ~~co~~-  
plotters and partakers of the Guilt of this day's sin : Wherefore,  
be we all entreated (of what perswasion so ever we be in other  
Matters) herein to Unite, and with one Heart, with one  
Mouth, to lament the Wicked and Anti-Christian Faff of the  
Day, and say, *Psal. 51. 14. Deliver us from Blood-Guiltiness, O God,*  
*thou God of our Salvation, and our Tongues shall sing aloud of thy*  
*Righteousness.*

Secondly, from hence (*aliens pericula cunctis*) be we cautioned not to Split upon the same Rock, nor to run into the like, nor into any other kind of Disloyalty whatsoever, least the same stroke of Vengeance reach us, as did Those of the Day. For Rebellion, if not timely and humbly confessed, if not heartily and sincerely repented of, never went unpunished : And although some *Delinquents* have ended their days in peace upon Earth, yet Guilt has pursued them beyond the *Grove*, even into the confines of another World, and there is great Reason for it, because, as, God severely punishes all Rebellion committed immediatly and directly against himself, so, unless he will derogate from his own Glory and Prerogative, he must also severely punish all Disloyalty and Rebellion against his proper *Vice gerent* the King. And the Reason of the Assertion is this, *Iesil.* Because, who ever presumptuously disobeys the King and the Higher Powers lawfully set over him, in truth and reality, Disobeys God himself: For God is struck at through the *Loynes* and *Sides* of his Representative by the Hand and Sword of Rebellion : And this is no other Doctrine than what St. Paul taught the Church of Rome to Practice, Rom. 13. 1. *Let every soul be subject unto the Higher Powers;* for v. 3. *whoever resisteth the Power, resisteth the Ordinance of God;* and the

the Apostle enforceth the Duty with a cogent Argument taken, *ab ipso modo*, from the evil and direful consequence that will certainly ensue upon *Presumptive Disobedience to, and audacious Resisting of, the Higher Powers*, *to wit*, no less than utter *Damnation*, for *They that resist, shall receive to themselves Damnation*. v. 2. &c.

*Q. If it be asked, how far, and in what things we are to Obey our King and Prince?*

*Ans. In all things, that are either, in themselves Lawful, or, in themselves indifferent before Commanded.*

We believe none but *Enthusiasts*, and *Anti-Monarchical*, or *Fifth-Monarch-Men*, will deny their Obedience as to things in themselves *Lawful*: The only difficulty is, as to *things indifferent before Commanded*. For some will plead, they have a *Christian Liberty* to Obey, or not to Obey, as their own Reason, and private Judgment shall direct in *things indifferent*.

As to this Objection, we freely grant the Assertion, *to wit*, that we have a *Christian Liberty* in *things indifferent before Commanded*, to do or not to do, *pro re nata*, as prudence shall direct.

But the Case is altered in our present Dispute; For, *nothing* is any longer *indifferent to be done, or not to be done, when once Lawfully Commanded*.

If you demand the Reason, for which a *thing indifferent before Commanded*, ceases any longer to be so, after Commanded by Lawful Authority, it is this, because otherwise, the *Regal Power* and *Prerogative* would be Nullified, and instead of it, an Unbounded and *Anti-Christian Libertisme* would be introduced destructive of, and pernicious to all Christian Government and Magistracy: which evil to prevent, God has given the King and Supreme Magistrate an absolute Power

Power to make Laws, and to impose by Law upon his Subjects not only things in themselves Lawful, But also things indifferent, as in His Royal Wisdom he shall think most Conducing to the Glory of God, to the Honor and Preservation of His own Person, and to the Safety and Welfare of the Church and State; Both which are (under God) immediately Committed to His Care and Protection. For otherwise, if every private Man had a Power and Liberty in things indifferent, to Obey or not to Obey, when lawfully Commanded; then (as was said before) the King's Prerogative in matters Civil and Ecclesiastick, would be invaded, and the King would cease any longer to be, the Defender of the Faith: He would be only King in Complement, in Name and Title; but the Quarrelling and Disputing Subject, will be King, in Truth and Reality.

And in our apprehension, nothing can be more Diametrically opposite to Kingly Government, and to true Christianity, than this Disloyal Principle and Practice of disobeying the King in things indifferent, when once lawfully Commanded.

We are sure, Christ did not Clip the Wings of Regal Power, but strictly Commanded his Disciples, Apostles, and all Men, to give unto God the things which were Gods, and to Cesar the things which were Cesars; and to shew Honor to whom Honor is due; Obedience to whom Obedience is due: And R. 13. 7. 1 Pet. 2. 13. 17. St. Paul and St. Peter do require our Obedience, in all things Lawful and Expedient, unto Kings, and unto all, that are put in Authority over us; and that, not only for Wrath, but for Conscience sake.

*Q.* And if you further Query, what you ought to do in case the Higher Powers should Command your Obedience, in things absolutely unlawful?

*Anf.* In this Case, although you must not actively do what is Commanded; but you must Obey God, rather than Man,

as did the Apostles. Act. 4. 19. Still, for all this, although you may not *Actively* Obey your Prince, by doing what is Commanded: Yet, you *must not rebel*, nor *take up Arms* against your Prince; but, in this Case, you must obey *Passively*, by patiently and peaceably submitting to what Punishment soever the *Supreme Magistrate* shall think fit to inflict upon you: Yea, though it be *Death* it self: For by so doing, (*and by so doing only*) you will suffer, *as a good Christian, as a Martyr for the Truth, as a Loyal and Obedient Subject to your Prince*: And, if in any case, a Frail Creature can, you in this case, will, deserve and merit, a Crown of Glory.

But, *in all other Cases*, when either a thing *lawful in it self*, or, a thing *indifferent in it self* is Commanded, then, if you Obey *Passively*, and not *Actively*, you render your self *Rebellious to your Prince*: And, if your *Passive Obedience* should be *unto Death*, then you become a *Self-Murderer*, in that, you wilfully threw away your Life, (which you ought to have preserved) *by dying, for Obeying your King only Passively, when in Conscience you ought to have Obeyed him Actively*.

But, although we take this Freedom to argue with you, yet we hope better things of you, and are perswaded, that as we have diligently Preached *Loyalty*; so, you will, as Conscienciously practice it: And will in your Hearts, in your Words, and in all your Actions, publick and private, express your *Fear of God, and your Honour of the King*.

*God Save the KING.*

A M E N.